

The American Friend

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Religion By Radio

AN EDITORIAL

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New England Epistle



ON THE HORIZON OF THE CHRISTIAN CHURCH

MISSIONARY VISITS SOUTH AMERICA

Dr. E. Stanley Jones of India, probably the most popular religious writer of the present day, sailed for South America on June 16th, under the auspices of the Committee on Cooperation in Latin America, for an evangelistic tour of that continent. He will visit Rio de Janeiro, Sao Paulo, Montevideo, Buenos Aires, Santiago and other cities. His program is organized in each area by the local Committee on Cooperation consisting of leading missionaries of the region. His friendship with Ghandi and Tagore will mean much in South America where a considerable body of the young intellectuals are admirers of these men and are students of oriental philosophy. The trip is being made in response to a request from the Evangelical Churches of South America for help in an evangelistic campaign to meet the rising tide of interest in religion there.

JOIN STRONGEST CHURCH IN COMMUNITY

The survival of the strongest churches, due to the fact that people are no longer much concerned about denominational differences and tend to join the most popular churches in the community, is seen by John Richelsen, Buffalo minister, in an article in the July *Scribner's Magazine*. Doctor Richelsen points to the steady decline in the number of church edifices, while membership increases as evidence of the decline of denominationalism and a subject for rejoicing. "It may be plausibly argued," he says, "that what is happening in Protestantism is that people no longer take religion seriously. One finds it difficult to affirm or deny such an opinion without a definition of what is meant by the term religion. There is little doubt that people are taking less seriously things which formerly were considered essentials of religion. Formerly people were concerned about the mode of baptism, foreordination, free will, election, and transubstantiation. They would fight for their convictions and feel justified in creating and maintaining separate organizations to proclaim them even though in nine of ten other matters they were at complete agreement with some other

existing organization. Now there is little of such intensity of religious opinion. The prevailing sentiment of modern Protestantism is that one denominational body is about as right as another. Innocent and innocuous as that statement may seem to be, the sentiment has had revolutionary power. Today, in an overchurched community, one organization regardless of its denomination gets the edge on the other churches either because of its location, architecture, musical equipment, Sunday-school facilities or its preacher's curly hair. So it steps out and forward with its programme. Formerly such an awakening would have caused the trumpets to be sounded by the other denominations to pitch in and compete. But to-day the prevailing sentiment of the community switches to the aggressive organization on the principle that a church is a church and that we all are striving for the same heaven. Soon only the die-hards are left in some of the weaker churches and then in due season comes the end. The dissolution of a Protestant church in America to-day, under the usual circumstances, should really be celebrated with a beautiful ritual, filled with the spirit of optimism over the triumph of a better Protestantism."

WOMEN TO HOLD INTERRACIAL CONFERENCE

Because the developments of interracial work among church women have made such strides the past two years and because there are many problems which need further discussion by the white and colored women leaders, the Second General Interracial Conference of Church Women has been called by the Church Women's Committee on Race Relations of the Federal Council of Churches, at Eagles Mere Park, Pa., September 18-19, 1928. "This Conference," says Mrs. Richard W. Westbrook, chairman of the Women's Committee, "comes as the logical development of work done by church women, north and south, greatly stimulated as they have been by the spiritual forces generated at the first conference held at Eagles Mere in September, 1926. Since that meeting a permanent committee, representative of churches and affiliated organizations, such as the Y. W. C. A., has been developed. Local conferences have been held; a number of local committees of white and colored church women have been set up and are actively dealing with the community problems involving the two races that confront them. There are so many things that are now to be discussed by women leaders, white and colored, from all sections of the country, that a second conference is very necessary. This Conference will provide, as did the first one, a choice of opportunity for understanding through the fellowship of delegates." A special committee has gathered suggestions from women all over the country and is shaping those suggestions into a program. Some topics to be discussed are: The present status of the Negro in the cultural life of America; his achievements, handicaps and cultural opportunities in America; how Sunday Schools and other religious educational organizations can be used for developing friendly racial attitudes; the problem of interracial relations in our mission schools; race relations and religious education; mental and moral attitudes involved in interracial contacts.

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NEWLY ENACTED FEDERAL CHILD LABOR LAW

It is reported by the *Washington Post* for June 6, 1928, that President Coolidge regards the recently enacted child labor law for the District of Columbia as one of the outstanding pieces of legislation passed at the last session of Congress. The law supplants one that has applied to the District for the last twenty years and it became effective on July 1st. It requires physical examinations for all children fourteen years of age when they enter upon employment, applies to all gainful occupations, provides for the issuance of employment tickets, and prescribes harsher penalties than the old law. School officials in the District are making plans for an early educational campaign to acquaint employers with the provisions of the new law.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Getting Religion By Radio

ELSEWHERE in this issue announcement is made of the Summer Radio Church, so-called, arranged by the Greater New York City Church Federation under the auspices of the Federal Council of Churches. It appeals to us as a matter of no little significance that on every Sunday afternoon during the summer months when so many churches have up the sign "Dark," a helpful Christian message, accompanied by appropriate music, is carried all over the country through the National Broadcasting Company's imposing network. Even to the remotest hamlet or the most secluded vacation nook as well as where cross the crowded ways, this message of Christian cheer, courage and admonition comes from some outstanding and representative American preacher to those who have ears to hear. So far as circumstances have permitted, the writer has availed himself of this privilege and speaks from a personal experience of deep appreciation. The achievements of science and invention are not always devoted to commendable and constructive purposes to the degree to which they are made to serve mercenary and often ignoble ends. Even with all its astounding accomplishments within the past few years, radio is in the very infancy of its development. What its future has for us in the revolutionizing of our life and thought, no one can say. What will the big sermon by a notable preacher and the fine music by accomplished artists, do to flagging church attendance? This and similar queries arise which we cannot answer. Regardless, however, of what most of us may desire in these and other matters, we are in the sweep of momentous changes which are inevitable. This being true, we should welcome every movement, every arrangement which is a step toward keeping the spiritual motive and appeal in the forefront of progress. We would encourage our readers to avail themselves of this summer radio opportunity and we would give a word of appreciation and commendation to those who have made the privilege possible.

Are We Children Of Ephraim?

TWO of these radio sermons, or sermonettes, have impressed us particularly. The first was by Dean Robins, of the New York City Episcopal Church of St. John the Divine, from the striking text, "Ephraim is, a cake not turned." In a word, Ephraim was half-baked, one-sided. He did not represent a well rounded character. The speaker made many telling applications of this Ephraimic characteristic to various phases of our national

life, showing how truly half-baked are many of our material and scientific achievements, which need to be turned to the purifying heat of moral and spiritual fervor. Even as we listened our thought ran on beyond the speaker's words to a group of people known as the Society of Friends. First, as individuals how many of us are unturned cakes! In our religious thought and attitudes we are strong for certain closely-hugged prejudices which we call convictions. We emphasize one phase of truth and decry some other phase. We like this kind of meeting and deplore that kind. We support one department of the church work but will have little or nothing to do with some other department. We need to be turned to the fire again.

But we were thinking especially of our group as a whole. In speaking of unfortunate Ephraim, Hosea says "he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength and he knoweth it not." Is it true that in our eagerness for adapting ourselves to conditions about us we have lost something worth while in the mixing? How may we mix wholesomely and evangelically without becoming one-sided and ineffective? How far may we go, too, toward satisfying our creaturely cravings for pleasure, ease, social position and material possessions without having our strength devoured, even unconsciously to ourselves? We are not entering a bill of particulars—we are merely throwing out a few queries raised in our mind by the text from Hosea.

Strengthening the Things Which Remain

A FORTNIGHT later another radio message appealed to us as supplementing that of the Ephraim motif. It was given by Dr. Truxell from the text, "Strengthen the things which remain." Readers may recall that the Revelator was addressing himself to the church in Sardis. "Thou hast a name that thou livest," he said, "and art dead." Yet despite the striking figure, realizing that Sardis still had some life, he admonished her to "strengthen the things which remain." This was a stirring exhortation to renewed life and hope. However distressing the sins and failures of the past, however much we may have wasted our spiritual heritage, the very fact of the recognition of and regret over our condition is a sign that we still retain an appreciation of spiritual values. We still have something of the rock on which to build. With the help of Christ we should strengthen that which remains.

Again our thought turned to the Society of Friends, which has gained a certain reputation during the past ten years of being very much alive. "Thou hast a name that thou livest," the Revelator might say to us. He could not

truthfully add the words of demise, and we would not push the analogy too far. We are but too well aware, nevertheless, of how in different ways the Society of Friends has dissipated its spiritual resources. It has weakened itself in the past by stressing non-essentials, by allowing cleavages in its fellowship and through failing spiritual insight and fervor. Today we suffer from too easy conformity to the world about us and from a resulting indifference and inertia. Recognizing but not unduly stressing our defeats and our limitations, we should take

courage and strengthen the things which remain. Although we have not always been true to them, there remain the aspirations for spiritual truth and experience and the deep and universal humanitarian appeal issuing from the very heart of God, which spring up out of the great underlying principles which are being increasingly recognized as the foundation materials of a better and widely-visioned world order. Both as individuals and as a group may we strengthen them that we may play well our part in the cause of righteousness.

Arise and Live!

BY RICHARD K. MORTON

THE visitor, with many misgivings, entered an humble home, prepared to discover not only privation and sickness, but despair, bitterness, and utter surrender to defeat.

Sure enough, the privation, cold, hunger, and drabness were there, but the door was opened by a plucky woman. The little girl was knitting and mending and helping her mother take care of a sick child and helping her to prepare the frugal meals. The small boy of the family was out earning what he could in a business office. The whole atmosphere, however, was one of courage and determination. Though they had little, they would make it go far. Though they were lowly, they would think and do the best they could.

There was no morbid pining over what other people have and can do. There was no bitter resentment over the luxury or happiness of others. They found their happiness in making the best out of their own possibilities.

Long ago, quite a different scene took place. The day was hot and wearying. Disease was in the air, and suffering was the daily experience of a group of wretched and hopeless men who sat idly beside a pool watching others dip down into its cooling depths.

One man had sat amid the dirt, disease, and wretchedness of this place for thirty-eight years, bemoaning his illness and the fact that he could not get down into the pool. What a life was his—baking himself in the hot sun, doing nothing, and watching others go stoically upon their way! Many had passed by in all those years, and many opportunities had come to him. His paralysis was not his only handicap—his lazy, spineless indolence was a greater one.

A stranger approached him, one day, as many strangers had done before, and the paralytic expected some insolent or angering remark. "Wouldst thou be made whole (healthy)?" the stranger asked.

The paralytic started. Who was asking him such a question? It was the Master, who saw at once the true state of that wretch's body and mind. This was not a case for merely a kindly word of sympathy or interest; it was not a time to be pleasant simply or friendly. The Master's query cut to the heart of the paralytic's ailment. The pool of Bethesda, and its waters of reputed healing power, might be for men who were absolutely hopeless (if, indeed, any man needs to be such), but this man was forsaking the high estate of manhood and its conquest of the highest, for something degrading and low—spiritual and mental inertia, indifferentism.

It is a frequent condition in human life. It is a story told of all ages, countries, and types of people. We do not live up to our possibilities; we do not let loose the powers within us.

MAKE A CONQUEST OF THE HIGHEST

"Wouldst thou be made whole?" asked Jesus. He meant, "Are you really willing to consecrate all your powers to this end?" We find many people, especially at this season of the year who, like the paralytic, are sitting in bitter indolence beside the pool of life, waiting for something to happen or some miraculous benefit to

be bestowed upon them. No man ever improves himself unless he is willing to throw all his energies into this effort. This must seem a supreme and essential task in life. God is not going to thrust upon us benefits which we do not want and would not use. The forces and values of the world are not going to come, of their own volition, to the man who does not lift a finger to get them.

No wonder such a sharp query startled the paralytic. Did not many people take pity on him and console him for his plight? What did this man mean about one's wanting to be made "whole"?

Such a query comes to every man to-day who is grumbling about his own position in life. Some of us resent the fact that people no more brilliant, aggressive, or virtuous than we are, have luxuries and many other opportunities to make life pleasant. Why do we not seek with all our might to live our own careers and acquit ourselves nobly in the field where we now find ourselves? One of the surest ways to achieve something better is to live well in the field in which one now finds himself.

One great source of trouble in life is the fact that we do not develop our own talents but spend too much time contemplating the real or imaginary talents of others. We can step down into the refreshing pool of life, and render service and achieve some kind of success, no matter what our lot in life may be. The man who is going forward is the one who has resolved to be willing to be made whole by every process in life which will help him to become so.

"Wouldst thou be made whole?" asked the Master. After all, the way to any progress whatever is through the individual. If we attend find church services or any other meetings where the uplift of mankind is sought, we shall find that these are of little avail unless they stimulate the people who hear the messages to *begin life anew*, to become changed at heart, and to adopt a better standard of conduct. It is sometimes a long and hazardous jump from the exhortation of the pulpit to the response in conduct made by the pew.

Jesus was not commenting on the unfavorable environment which this paralytic had, nor upon the heat, the sordid companions, nor upon what others might do. He was seeking to bring to a new sense of power this particular man's own life. If we are pure, courageous, and dauntless at heart we can conquer all things through Christ. But we too will pine away beside the pool of life and watch others do the work and achieve all the fine things of life unless we resolve to perfect and uplift our own lives, no matter what conditions may surround us.

ATTEMPT THE CONQUEST OF THE BEST

Jesus also emphasized his question in this way: "Wouldst thou be made whole?" Many would like to have their lives made whole if others would undertake for them the process. They want some outside influence magnanimously to become interested in them and lift them up bodily and mentally to realms to which they have not lifted a finger to raise themselves.

The paralytic did not know the Stranger who so queerly accosted

him, and his reply was unworthy: "Sir, I have no one, when the waters are troubled, to put me down into the pool." It this were true—and he had perhaps not taken the trouble to ask anyone in a winsome way—he probably deserved the lack of attention. All he could think of was the blame which he thought rested on his fellow men for neglecting him.

Probably nothing keeps people from attaining the true riches of life so much as this foolish and unthinking belief that though they do and think little, in some miraculous way they will be spiritually helped.

Lives cannot be towed along like so many barges or trucks. Towing is reserved only for temporary emergencies and for short drives. Nothing that must be forever towed by some external power ever gets anywhere. If man will not interest himself in his own life, nothing in the world can be done for him.

We cannot expect our fellow men to assume interest in, or take the blame for, conditions for which we ourselves are entirely accountable. If we would come to man's estate and be really awake to the world, and truly mature, we must resolve to make ourselves whole and to stop at nothing until we have done so.

There are many cases to-day of defeat, bitterness, mediocrity, suffering, and superficiality, just because people are wilfully sitting by the pool of life doing nothing. The only man who understands the drama of life is the one who always has some part in it. As we sit by summer's sun-gilded waters let us resolve not to be a mere melancholy, purposeless meditator upon the folly and vanity of life, but be a courageous and enlightened crusader after the best in life, in others, and in ourselves.

MAKE LIFE ABUNDANT AND COMPLETE

Most important of all, however, Jesus asked the paralytic, "Wouldst thou be made *whole*?" In other words, do we want to have some specific ailment or trouble of the moment alleviated, or do we want our whole lives made new and complete? Too often people use their religion to strengthen their strong points, to feed their culture and their sense of beauty and skill, instead of helping them where they are weakest.

We shall always be morbid, useless spectators in the play of life until we willingly begin the conquest of experience to make our lives abundant and whole. Jesus did not ask the paralytic whether he wanted to be relieved of a particular pain, to have a better place to sit, or some other specific improvement in his condition. He asked him if he wanted his entire life changed and renewed.

True religion brings us to-day the same message. Christianity does not exist as an amelioration; it is a salvation, a way of life. Christ is not simply a physician come to bind up particular wounds and remove specific causes of trouble and suffering. He comes to make all life new and more abundant. That is the supreme truth we need to keep in mind.

We do not adopt the sacrificial life of service just to make life a little better in spots here and there. We have a way to make life whole. We have not a way to give men a few more moral codes and laws, more methods, or more ideas; we have a way to make man's whole life work toward a supreme aim—to become whole, complete, symbolical of the highest.

If the paralytic had been startled by Jesus' question, he was infinitely more aroused when Christ ignored his evasive and unworthy answer and commanded in words that have permeated the human heart in trouble or pain down through the centuries: "*Arise, take up thy bed, and walk!*" What a glorious yet astonishing command for a wretched paralytic to receive! How great is human life that it can rise so high from this level!

This is the great comforting message for this season: "Arise in all your spiritual, intellectual, and physical powers, and make every value and force in your life minister to your own highest needs and the needs of others. Take up your troubles, pains, burdens, and obligations, your tasks, duties, and responsibilities, and go forward—*live!*"

What a glorious season this would be if this great command could ring appealingly in every human heart! It is time for us, with our weakness and limitations, to be doing something unusual and worth while, and to be going forward.

Every man can heed this command. *Arise, take up your life, and live more fully than you ever thought of living before.* We may go through life without knowing what many machines are for, and we may remain in total ignorance of a great deal that goes on in the world, but we all know what our own lives can be for. We know what to do with human life when we see it.

If this message really becomes our own, we shall no longer be found sitting idly and sadly beside the pool of life, in wretched impotence, waiting for someone to put us down into the pool. Resolve to make yourself, in this gloriously stimulating season of the year, whole and complete and mature that you may respond to the command of the Master as He says to you to-day: "Arise, take up thy life, and walk with thy God."

71 Farragut Road, Boston 27, Mass.

The Door Being Shut for Fear

BY ELBERT RUSSELL

ONE of the near-tragedies of history was on that first Easter night when Jesus' disciples were gathered in Jerusalem behind closed doors—doors shut for fear of the Jews. They might have locked Jesus out and so missed the assurance of the resurrection and his gift of peace and the spirit and the authority of forgiveness. And they scarcely recognized him, when he forced his way in!

Fear is the great robber among the emotions. It makes us miss the great goods of life by fearing to open our lives to them. It paralyzes us before life's great adventure. It shuts out of our closed lives the richest friendships. It bars out God, when he stands knocking at the closed door, bearing the riches of his love and truth.

My greatest fear for a large section of America today is that in the hour of greatest riches and power, they confront an unparalleled opportunity with barricaded minds. They are paralyzed and their thinking and policies are narrowed, distorted and impoverished by fears—fear of evolution, fear of modernism, fear of Catholicism, Bolshevism, socialism, internationalism; fear of pacifism, labor unions, racial miscegenation, fear even of free speech! So afraid of these bogies that they are unwilling to try Christianity!

Yet Jesus' gospel was heralded by the exhortation "Fear not." Through the gospels, like a strain of joyous music, runs the note of fearless joy: "Be not afraid; for behold, I bring you good tidings of great joy, which shall be to all the people." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Even in face of death, he gave his disciples the gift of peace: "Let not your heart be troubled."

There is a wonderful fullness of life to be had in this age, if only we do not shut the doors from fear. With Whittier's magnificent faith we need to "throw the windows of the soul wide open to the day" and let God come in with all the new truth, widened sympathy, enriched fellowship, and enlarged experience, which he has in store for those who trust him.

Bereavements, disappointments, mistakes, wounds of body and hurt of soul will come through the opened doors of the fearless and adventurous spirit. But they are not sorrows doubled by dread and worry and they find their antidote and assuagement in the enrichment of knowledge and fellowship, the widening of joyous experience, which can only enter our lives through doors left open with confident eagerness "for God's next good thing."

Duke University.

There is a virtuous fear which is the effect of faith; and there is a vicious fear, which is the product of doubt. The former leads to hope, as relying on God in whom we believe; the latter inclines to despair, as not relying on God in whom we do not believe. Persons of the one character fear to lose God; while those of the other fear to find Him.—Pascal.

Yearly Meeting of Friends for New England

The two hundred sixty-eighth annual session of the Yearly Meeting of Friends for New England assembled on the 22nd of Sixth Month at Oak Grove Seminary, Vassalboro, Maine, overlooking the beautiful valley of the Kennebec River. Seventy-three of the seventy-five representatives appointed by the nine Quarterly Meetings were in attendance and one hundred sixty-five persons registered in addition to those who came daily from the local communities. Since Oak Grove is erecting a new dormitory, it was very gracious of the management to accept the added responsibility of entertaining the Yearly Meeting. Some fears had been in the minds of Friends lest the noise of the workmen's tools on the rapidly rising walls of the splendid new building disturb the serenity of our deliberations. But our thoughtful hosts, Robert E. and Eva Pratt Owen, Principals of the seminary, had evidently taken care that "neither hammer, nor axe, nor any tool of iron" should be "heard in the house while it was in building."

Fears too had been vocalized lest we miss the accustomed stimulus of prophetic ministry from overseas or from neighboring Yearly Meetings. But all our fears proved groundless, for we had "visiting Friends" who were a host in themselves, whose ministry carried added weight because they were in a very real sense our own. H. Elmer Pemberton has labored at times in this field; B. Willis Beede is to all intents and purposes a member in good and surely in regular standing, for he never misses an annual gathering; Ruthanna M. Simms had shared in New England's work in Oklahoma and elsewhere; Rufus M. Jones and Wilbur K. Thomas "belong!" We are glad to claim them, but they work so much with Friends in all parts of the world that they are really "world-Friends" and not just New England Friends. All these were warmly welcomed and at different times brought challenging messages. We appreciated also the presence of Esther Morton Smith, of Philadelphia Yearly Meeting, recently returned from two years of volunteer service in Geneva. There were in attendance two members of the Faculty of Guilford College, Professor J. Wilmer Pancoast, and Bertha Bell Andrews, dean of women. In addition to these we rejoiced to have permanently in New England A. Edward Kelsey, who returned last summer after completing nearly a quarter of a century of missionary service in Palestine.

After all, however, it was in unusual degree a Yearly Meeting made up of its own membership. Speakers were not imported from outside, as is often the case. The public meeting in care of the committee on

Bible Schools was addressed helpfully and suggestively by two younger specialists in religious education. Le Roy E. De Marsh, who has built up the meeting and Sunday school at Forest Avenue, Portland, Maine, until the latter has more than doubled its membership in the last six months, gave practical ideas on "Working with Boys," while Wannetta Allee Chance led us to see the possibilities for intensive training of boys and girls in the devotional life through her talk on "Children at Worship." The Peace and Service afternoon was under the care of Wilbur K. Thomas, the evening meeting on Evangelism and Church Extension took its inspiration from the message of Rufus M. Jones, the missionary program was cared for by A. Edward Kelsey and Ellen A. Winslow, the young people carried through their assigned meetings.

PROVED BY DEMONSTRATION

There were in the large schoolroom instructive and extremely well-arranged and complete exhibits. Edmund T. Garland, Secretary of the Bible Society for the State of Maine and in membership with Friends, had a fine display of Bibles, including his famous modern manuscript Bible, each chapter written in pen and ink by a different hand. From the League of Nations Non-Partisan Association was a telling collection of literature, maps, and charts. Most fascinating were the displays of handwork by children of the local missionary societies and daily vacation Bible schools. Winnifred Allee Barrett, the indefatigable Junior Missionary Superintendent, was responsible for a goodly share of this, especially for the large number of Friendship Bags ready to start on their goodwill journey to Mexico. Seventy bags will be sent as a result of this effort. Ellen A. Winslow had a series of models of native houses and articles, done by busy little fingers, while Harold N. Tollefson showed handwork produced by the South Durham Vacation Bible School.

On Sixth day afternoon occurred the Ministry and Oversight Meeting. Clara W. Munford continued as Clerk. Thomas J. Battey, from the wisdom of a ripened experience, Francis J. W. Wheeler with the enthusiastic vision of youth, A. Edward Kelsey, Lindley M. Binford, Clara A. Hawkes, and many others spoke briefly and earnestly of methods of doing spiritual work, of the need for more and better trained leaders. We were reminded that it is not enough for us as Friends to have splendid "worship" meetings with only a few in attendance; we must minister to the heart hunger of the multitudes that are asking for a personal knowledge of a God who can speak to their condition.

Several prominent members of this Representative Meeting were prevented by illness from taking part in the sessions of the week. Among those who were especially missed were Thomas Wood, chairman of the Committee on Peace and Service, who has for many decades been a leading spirit in the Church Extension department; George C. Herbert, long active as chairman of the Committee in charge of distribution of Quaker literature under the will of H. H. Mosher; I. Warren Hawkes, who at the age of over four score years and ten yet ministers to his home meeting at Manchester, Maine; Alvano C. Goddard, Alice W. Maxfield, Adeline F. Chace, James S. Reed, Anna W. Paige; Mae Replogle, now returned to the Pacific coast; and many others whose presence and counsel have been of so much value in other years.

A NEW SUGGESTION OFFERED

At the opening session for business, Seventh day morning, there were letters received from seven Yearly Meetings or associations of Friends in foreign countries and similar communications from more than two score bodies of Friends on this continent. These messages brought the Meeting into warm touch with all types of Friends and revealed anew the basic principles common to all who bear the name. A plan for a differing method in epistolary correspondence was adopted on these suggestions from the Correspondence Committee:

1. That THE AMERICAN FRIEND be encouraged to print the epistle from each American Yearly Meeting directly after that Meeting's sessions, and that our epistle this year be submitted for such publication.

2. That the committee be authorized to prepare one epistle for all officially organized bodies of Friends both at home and abroad with whom it is our desire to correspond.

It was felt that the extremely limited time of the Yearly Meeting might be better utilized than in the detailed reading of each and every epistle or of the often hastily-prepared summaries, which give neither the content nor the spirit of the original drafts. This plan, it is hoped, will prove suggestive in the development of a method of correspondence which is suited to present-day needs.

There was adopted at this session a Budget for 1928-1929 of \$20,000, and the treasurer was directed to pay month by month in equal installments the share devoted to activities of the Five Years Meeting, namely \$10,000.

Touching reference was made to the loss sustained in the death of several of the active ministers and elders, and we were humbled in the realization that upon those who are younger must now devolve much of the burden that has been so ably borne by those who have been taken from works to reward. Charles N. Replogle, James M.

Estes, Alice M. Dow, Zilla Binns, have been outstanding figures in the active Gospel ministry, in the establishment and shepherding of meetings. Sarah Marble Shedd long adorned the teaching profession with singular ability. Georgia B. Wood and L. Tyler Townsend, in the station of elder, found openings for faithful service in missionary effort among western Indians, in peace and internationalism, and in the fostering care of local meetings.

At the close of every morning session, Rufus M. Jones in his characteristically helpful and interesting way, conducted a Bible half-hour. Each day he chose a passage from the Old Testament, explaining its setting and showing how it found fulfillment in the New Testament, with spiritual lessons applicable to every life.

To the position of Clerks, the Meeting appointed the same capable Friends who held office last year: Lindley M. Binford, Presiding Clerk; Lyra T. Wolkins, Recording Clerk, Emily M. Jones and Leslie H. Barrett, Reading Clerks.

The revision of the Queries, proposed by the Five Years Meeting, was attentively considered and unanimously approved by the Meeting.

Friends listened with interest to the twenty-third annual report of the Board of Care and Relief, which is entrusted with the management of Huntington Home, Amesbury, Massachusetts. Over the institution still presides with gracious efficiency Cynthia E. Haviland. Several bequests during the year have added considerably to the funds and encourage the hope that more and more in the near future will generous gifts be made for this most worthy cause.

GOOD WORK BY YOUNG FRIENDS

Noticeable was the number of young Friends in attendance at the Yearly Meeting, sharing vocally in discussions and taking prominent place in committee work. The time set apart for them was grievously curtailed by the brevity of the five-day session, and next year another half-day is to be restored to the calendar, making possible vesper services and recreational activities sorely needed by jaded minds and bodies.

Seventh day evening was devoted entirely to the pageant, "Saint Claudia," presented by the young people of Silsbee Street Meeting, Lynn, Massachusetts. *Claudia* was played by Wannetta Allee Chance and *Pilot* by Ernest W. Bliss. This pageant touchingly portrays the closing events of Christ's life on earth.

The Board of Young Friends reported inter-visitation and Gospel team work under supervision of Leslie H. Barrett and Harold N. Tollefson. A member of the State of Maine team, John C. Gatchell, states that "two have been headed toward the ministry, one toward social service and one religious education work, thus definitely influencing the lives of all four of its members." The report closed with these words:

"Unsolicited, word has drifted in from all over our territory of a Quarterly Meeting made more interesting, of a Christmas made more spiritual, of a group becoming better informed; another building up a school, another giving financial help to the church, another producing in a worthwhile way one of the best religious dramas. The work young Friends are doing forms a moving picture for those of us behind the curtain." It may be added that not the least of the encouragements of the year has been the splendid cooperation of the dozen or so young ministers and workers (would there were thrice this number!) who are giving sacrificial and patient work week in and week out to help New England rebuild and restore some of her "waste places." They are not here for what they get out of it in a material sense; they are not in our midst merely to improve their minds and store up funds of scholastic knowledge; they have taken their place as one with us to help build up the kingdom of God in this historic Yearly Meeting. The constructive service of Charles N. Replogle is indeed bearing fruit.

The Sabbath gave time for three meetings for worship, the principal messages being given by Rufus M. Jones, H. Elmer Pemberton, and Wilbur K. Thomas. In the afternoon there was a demonstration of Bible school accomplishments given by children from East Vassalboro under the leadership of Elda R. Henderson, in a pageant depicting world friendship; by representatives of the Daily Vacation School conducted by Harold N. Tollefson, at South Durham, including memory work, descriptive talks by Juniors, and the like; closing with a charming dramatization of the parable of the Ten Virgins by girls of the Oak Grove Community Bible School, admirably trained by Hazel Harper of the Seminary staff. In the evening Wilbur K. Thomas gave a very inspirational bird's-eye view of Quakerism all over the world, with its problems and successes, urging that we do more and become better friends of God and man today.

FACING PROBLEMS AT HOME

During the days that followed there were extremely valuable and analytical presentations of many of the fundamental interests of the Society, education, prohibition, world friendship and peace, home and foreign missions. While the Meeting was brought into a living sense of the need of consecration to the supreme cause of bringing the whole world to a knowledge of Christ as Lord and Saviour, the deeper concern of these sessions was undoubtedly the building up and strengthening of the home base. Ever and again like a refrain in reports and deliberations this deep need would find voice. On Second day when the State of Society was reviewed at three full business sessions the spiritual needs of our own field were searchingly investigated. The annual review of Bible Schools given by the superintendent, Lyra T. Wolkins, stressed cer-

tain hopeful statistics, showing by illustration from a few growing centres that Friends can gain young life for our branch of the church of Christ if they are willing to pay the needed price in sacrificial effort. There are communities where Friends have a unique opportunity. Important beyond question is wise leadership and counsel, combined with generous unloosing of purse-strings, that workers who are ready may be given the chance to serve. Statistical figures brought into clear relief the difficult situation faced because of the large number of non-resident members. Of the total membership of 3711, nearly one-third is non-resident. Of the 63 recorded ministers only 35 are resident, and fourteen meetings are without ministry. The Clerk was asked to bring to the attention of meetings their duty toward their absent members, reminding them to correspond with all such and also to notify meetings within whose limits these may have settled so that a Friendly welcome might be extended and watchful oversight exercised.

We were impressed that evangelism is as necessary today as ever in the world's history. Christ comes into touch with the world of men through the lives and words and works of His faithful followers. Leadership in increasing number and with greater life and power is an urgent need; a deeper and more vital ministry; a consecrated membership personally conscious of the indwelling power of the Holy Spirit; an evangelistic urge that pushes beyond our immediate borders to bring men to a saving knowledge of Jesus Christ and a broader conception of the meaning of life in Christ.

There had been much intercessory prayer that in some unusual way God would revive his work in the midst of these New England hills and by the rivers and lakes and seashore where long years ago our forefathers in the faith wrestled to redeem men and women from the power of sin and evil and deemed no sacrifice too great if only souls might find God. And these prayers were surely answered in the evident stirring of renewed life.

NEW ENGLAND YEARLY MEETING EPISTLE

Dear Friends:

The Yearly Meeting of Friends for New England, now in session at Oak Grove Seminary, Vassalboro, Maine, is the oldest body of Friends on this continent. Its membership is very wide-spread, including four of the New England states, Maine, Massachusetts, New Hampshire, and Rhode Island. The area stretches from Aroostook County in Northern Maine to Newport in Southern Rhode Island. The Meeting, though small in membership, has a wide variety of interests and activities.

At our Meeting on Ministry and Oversight we were led to consider our spiritual resources and the way they might be made more valuable assets in our work. We

were urged to cultivate the spiritual life, recognizing universal heart hunger in the world and meeting it with the warmth of a living experience. The practice of a silence, penetrated with life, was emphasized as being the attitude in which Christ can reveal Himself to the soul.

During the Bible half-hour, which it is our custom to observe at the close of our morning sessions, we have experienced seasons of rich blessing. Rufus M. Jones has led us to see how the aspirations and ideals of the Old Testament have been fulfilled in the New.

The varied forms of helpful service in which our young Friends have engaged during the past year have given us a hopeful vision for the future.

Our Evangelistic and Church Extension work has gripped us with renewed interest. We have resolved to enter upon a constructive campaign to rebuild our outposts and to increase our membership. We feel that as individuals climb up into the life of God and then come back fresh with the peace and power of a consecrated life, so shall we win the world and strengthen the whole line of our effort.

We have been particularly encouraged this year in the interest shown in the work of religious education. In many centres Daily Vacation Bible Schools are conducted. A demonstration program has been given by the children from local First day schools which has made old truths new and indelible. The display of handwork, the friendship bags for Mexico, the tithers' leagues, and mission station models show that a broader, more practical Christianity is being taught. That the fundamental subject of religious education is receiving more attention than formerly is evinced in the fact that almost all schools show advance in membership. Our aim is to develop such a constructive type of training that we may win these young people for Christ and the Church.

We have taken great encouragement from the annual report of our three boarding schools. The outlook is hopeful. We believe that the 711 pupils now enrolled are being carefully trained. In addition to scholarship, spiritual life and character are strongly emphasized.

One note has recurred again and again almost like a refrain in the long list of epistles that have been read in our meeting this year, and that is the note of unity. For a hundred years the meetings of the Society of Friends in various sections of our country have been weakened by divisions and separations. It was difficult to preach peace effectively to the world when we ourselves failed in the art of peace-making within our own fold and we were unable to live and work together in love and harmony. The increase of understanding, of love, and of unity is already making our message ring clearer and it will quickly show itself in a steady growth of power and effectiveness.

The outstanding aspect of our sessions this year has been the call upon the membership to realize and to practise the presence of God. There has been no slackening of interest in the constructive work and tasks of the Church but we have freshly come to see that this work and these tasks, insofar as they are spiritual, cannot properly be done by persons who are rushing about absorbed with material things and secular aims. There must be an increase of spiritual power in us and a greater depth of life. The preparation for this kind of life calls for times of hush and quiet, for meditation and for expectation that God will come as a divine presence into our lives and gird us for His work and our work, so that we shall in some sense be temples for His Spirit and revealing places for His love.

It has been borne in upon us that we cannot in any true way be peace-makers until our lives are prepared for peace, until we lose our fears, until we gain calm and serenity of spirit, until we have understanding minds and loving hearts, until the spirit of the beatitudes is born in us. For these reasons our sessions have been times of seeking and searching for truth and reality. We know at length, even if dimly as in a mirror, that only the life and power of God in us will rebuild our Society and make it an instrument for the building of the kingdom of God, and with that in sight we have been especially concerned this year to increase the range and depth of our experience of God.

These days together on this beautiful hilltop overlooking the Kennebec valley have been memorable days, for we have moments of reality when our group seemed more than a merely human group and when we seemed to touch the eternal and when we felt our hearts burn within us with the joy of an invisible presence. We have faith to believe that the work of the year now before us will rise to new levels because a new tide of power has come to some of our lives. In this hope and with true Christian love we salute you, our Friends and brothers in a common quest and a common task.

Signed in and on behalf of the Yearly Meeting of Friends for New England, held at Oak Grove Seminary in Vassalboro, Maine, Sixth Month, 22nd to 27th inclusive, 1928,

LINDLEY M. BINFORD, *Clerk.*

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

NOTEWORTHY RELIGIOUS BROADCASTING

The religious possibilities of the radio have seldom been better illustrated than in the impressive program which is being carried on during the summer months over the network of the National Broadcasting Company. The services sponsored by the Federal Council of Churches of Christ in America and conducted by the Greater New York Federation of Churches, cover the four hours from 2 to 6 p. m., on Sundays (Eastern daylight saving time), and offer a fascinating variety calculated to attract widespread interest.

From two to three o'clock, a "Summer Radio Church" is on the air, with addresses by distinguished clergymen and the other familiar parts of a religious service, including anthems and hymns by solists and a mixed quartet. It is believed that this hour will be especially popular because of the general discontinuance of so many regular church services during the summer.

From three to four o'clock, a program known as "Sixty Musical Minutes" is presented. The program is furnished by a small symphony orchestra of conspicuous ability and a male quartet, under the direction of George Shackley, organist at Aeolian Hall, New York. Included in the program of the hour each Sunday afternoon are both classic numbers and "old favorites."

From four to five o'clock, a "Question Hour" is conducted by Dr. Ralph W. Sockman, minister of the Madison Avenue Methodist Episcopal Church, New York. In connection with this service, the radio audience is invited to send in questions for which replies are desired. The music for this period consists largely of ballads and folk tunes and similar popular numbers.

At five o'clock, the "Twilight Reveries" begin. During this hour, there is an address by some outstanding speaker and the most careful attention is given to a program of religious music by the "National Choristers."

Among the stations which will carry one or more of these Sunday afternoon programs are: WEAF, New York; WCSH, Portland, Me.; WCAE, Pittsburgh; WSAL, Cincinnati; WTMJ, Milwaukee; KSD, St. Louis; WDAF, Kansas City, Mo.; WHAS, Louisville; KOA, Denver; WOC, Davenport, Iowa; WHO, Des Moines, Iowa; WOW, Omaha, Neb.; KVOO, Tulsa, Okla.; WFAA, Dallas, Texas; WJAR, Providence, R. I.; WJZ, New York; WBZ, Springfield, Mass.; WHAM, Rochester, N. Y.; KDKA, Pittsburgh, Pa.; WLW, Cincinnati; KYW, Chicago; WDAS, Kansas City, Mo.; KPRC, Houston, Texas; WSB, Atlantic, Ga.; WBP Charlotte, N. C.; WOAI, San Antonio, Texas; WRC, Washington; WGR, Buffalo, N. Y.; WPNJ, Milwaukee; KWK, St. Louis; WREN, Lawrence, Kans.; WBZA, Boston.

A Journey in June

BY RUTHANNA M. SIMMS

For many Friends, New England Yearly Meeting is doubtless a Mecca of desire, which they hope some day to visit. It has been so for me since about 1920, and this proved to be my year for fulfillment.

As an excellent preparative stimulus for such an experience, I would suggest to all of you stopping off en route, as I did, to attend Wilmington Yearly Meeting's ministers' and workers' semi-annual conference. The all-day conference held at Cuba, Ohio, on June 21 crowded the little meetinghouse to the doors. Even the aisles were occupied, except for a thread of space which looked so narrow to Harold McKay from his station near the rear that when called on for his report, he announced he would go around on the outside and come in by the door beside the platform. That was in the session after dinner!

The main theme of the Cuba Conference was Rufus Jones' recent book, "The Faith and Practice of the Quakers," with discussions of young people's work and worship, following. The chapter subjects of the book had been helpfully outlined on a large chart by Ethel H. Wall, chairman of the conference, and the book was excellently reviewed by Emma Spencer Townsend who brought its challenge to us in a vivid way. Many present had read the book, as it had been recommended for advance study in preparation for the conference, a live, constructive discussion followed the review. When I reported this discussion to Rufus Jones three days later, he wished that he too might have been at Cuba on Thursday!

One other stopover, between trains in New York City, made possible a short but much enjoyed visit with Arlando and Viola Marine, which netted among other news, echoes of aggressive activities in the Brooklyn Meeting.

Vassalboro and the Yearly Meeting were reached between showers, in company with several other Friends including Esther Morton Smith, recently returned from our Geneva Hostel, and Ben Gerig, soon to depart for Geneva, suggestive of the wide reach already attained by our Quaker world center.

My first impression of the setting of New England Yearly Meeting was beauty, marvellous beauty, which lured us constantly to turn and gaze as we climbed up and up, and up some more to Oak Grove School on its glorious hilltop, looking across to the White Mountains. Beauty half concealed it was, and continued to be, by mists and rain, but even so, beauty to be felt and to grow, better by. The quiet meetinghouse with its dense, whispering grove of trees behind, and its wide outlook over the valley of the Kennebec, must be

beloved of God. What a place in which to share his thoughts and plans for men!

Fellowship was a second joy, quickly felt, and intensified by the family life entered into by the entire Yearly Meeting, eating and sleeping under one roof except as it overflowed into the nearby gymnasium or a tent under the trees. I felt immediately at home. Old friends were all about me and familiar names rapidly became smiles and handclaps.

The new building to house the Oak Grove of tomorrow, already raising its walls and towers majestically beside the older dormitory, blends harmoniously with the native beauty of the hills.

GROWING YOUNG AGAIN

This is not a report of Yearly Meeting, but a letter just to make you want to go yourselves, so I may tell you next that it is a Yearly Meeting which seems to be in the process of growing young again. The generous sprinkling of young people whom you will see among the weighty members all through Yearly Meeting, are not only young Friends come to listen. At least half a dozen of the most active and concerned pastors of the Yearly Meeting are young Friends, whom you might easily mistake for college students, and that is a large proportion for New England. Some of the heaviest responsibilities are being laid on their shoulders and seem to thrive there. It was they who made us all vividly conscious of the presence of the living Christ, and gave us a beautiful watchword on the opening night of Yearly Meeting, "Jesus lives and Jesus leads," when they presented the play, "Saint Claudia," a dramatization of the experiences of Pilate's wife during the days of Jesus' crucifixion and resurrection. The power of religious drama to vitalize Bible truths was again beautifully illustrated on Sunday afternoon in the religious education demonstration program.

Although I knew beforehand that New England Yearly Meeting had problems pretty much like those we all struggle with, yet somehow it seemed unexpectedly painful to hear references there to dying meetings, not enough pastors to supply those which are left, and the possibility they might have to get along without a Yearly Meeting Superintendent and reduce their pledge for our united denominational work because of shortage of funds. It was rather like a sudden twinge of toothache, reminding you of an overdue date with the dentist when you are trying to make yourself believe you do not need to go.

After all, however, decay may be stopped speedily in New England, for one whole day was given to heartsearching confer-

ence on the state of society, and there was a good deal of love available, apparently, which would help a lot in any necessary probing.

SPARKLING DIAMONDS

The more lasting impression left with me after those four days at Vassalboro has been that of New England Yearly Meeting as an "acre of diamonds," Friendly diamonds, actually sparkling almost in plain sight. And this wasn't at all because Sarah Swift was there. I am thinking of the rich heritage of Quaker history, testimony, and prestige, and of the wealth of opportunities springing therefrom; such heritage and opportunities as are like fairy tales to western Friends. I am thinking too of the generously endowed schools, so easily accessible for New England families; of the Mosher fund which showers a stimulus of free books upon their ministers and workers; of historic meetinghouses available without strenuous building campaigns, and of the capable young workers already opening doors long closed. New England Friends are near enough together to keep warm, in fellowship at least, and see each other now and then. That seems a blessing from the widely scattered viewpoints of Nebraska, I suspect. Contacts with life are multiple in New England, also—rural life, industrial life, educational life in the great universities, the life of other races and nations—these perhaps are New England's greatest opportunities, her diamonds in the rough.

The great diamond digger of the Yearly Meeting belongs not only to New England but to all of us. Rufus Jones' Bible half-hours, closing the morning sessions, found for us each day new gems of spiritual truth buried in familiar places. His interpretation of the "grasshopper point of view," reflected by the returning Hebrew spies (Numbers 13:30-33) challenged us all to face today's difficulties, not "in our own sight as grasshoppers," but remembering that we are children of God and shall be "like him." The report of the spies, illustrated by their huge bunch of grapes, was discovered to be a practical hint to every Yearly Meeting committee to illustrate their reports with the fruit of their labors if they would make a lasting impression. The Twenty-third Psalm, so marvellously perfect as an expression of *individual* trust in God, when measured by Paul's reflection of Jesus' spirit which made him totally *forgetful of self* even in the shadow of death, illustrated the immeasurable distance between Old Testament conceptions of righteous living and Jesus' example in the New Testament.

A new radius was established for Friends also, when Rufus Jones logically pointed out in his Monday night address on evan-

gelism that if the early Friends, on foot, or on horseback, could shake their countryside for ten miles around, we with our automobiles ought to be able to shake ours within a radius of twenty, about each Friends' Meeting. Did you ever stop to think that to shake usually means to change? Somebody told us the other day that we usually want to "save the world without the trouble of changing it." Do we?

Esther Morton Smith gave us another lasting evangelistic message in her little story of Andrew, sought by his wife's great love, through long years of desertion and unfaithfulness. To her, as she gazed in a dream across an apparently impassable chasm between them, came Christ himself, saying, "Daughter, do you want to go to him? So do I! Come, let us go to him together."

WHY NOT EXPERIMENT?

Perhaps I was particularly impressed, also, by the report of a special committee which questioned the wisdom of our time-honored yearly meeting routine because I have wondered myself why we do not oftener experiment with a conference type of session, and relieve the exhausting strain of constant and often sleepy sitting through three sessions a day of reports and addresses. The special committee in New England suggested "that the monthly meetings, during next year, make it a regular part of their activities to discuss and analyze at least one question of international and one of domestic concern." Not only did they suggest that Monthly Meetings give over a much larger amount of time to discussion of the larger social issues of our day, but evidently they had questioned also whether we are fulfilling our whole duty when we carry through the usual business of a Yearly Meeting. They suggested that "next year's Calendar Committee provide for round table discussions each day throughout the Yearly Meeting sessions, in which a study of these present-day problems might be followed together and linked up in practical fruitful ways with the work of Yearly Meeting committees."

One impression carried away from New England Yearly Meeting is a question we all need to think about. Why are not more of us expert diamond diggers? Who will continue the world-wide service of our leader from New England, whom we all love? Is it because we are not willing to spend long years and never-ending toil in study and preparation for the greater service? Is it because we have not fathomed the deep joy of life? Is it because we do not love enough? New England convinces me that diamonds are all about us for the digging.

Genuine philosophy is the turning of the mind homeward, the coincidence of human consciousness with the living principle from which it emanates, a contact with the creative effort.—HENRI BERGSON.

WRITES OPEN LETTER TO GOVERNOR SMITH

Well Known Friend and Prohibition Worker Asks Democratic Candidate for Information

The following paragraphs are excerpts from an open letter sent to Governor Smith by S. E. Nicholson, Associate Superintendent of the Anti-Saloon League of New York and Chairman of the Anti-Saloon Campaign Committee, and which is published in full in the current number of the New York Edition of the American Issue:

Dear Governor Smith:

It is with no purpose and in no spirit of disrespect that I address you on the Prohibition issue. Your opposition to Prohibition is well known and it is your individual right to work for its overthrow. To what extent individual opinion should dictate official action is another question, which I will not raise at this time.

I take it that your telegram to the Houston Convention furnishes the platform upon which you hope to reach the presidency. I must be pardoned for saying, however, that to me it is a deceptive platform, whose under-pinning is bound to give way, as the issues involved are discussed in a nationwide way.

I give you full credit for the sincerity on this as on other matters, and in the hope that the people may receive from you a clarifying discussion of the issues embodied in your telegram to the Houston Convention, I am raising a number of pertinent questions for your consideration.

Your announcement decries the saloon, an opinion which you declare to have held years ago and still hold. This is fine, but surprising, so surprising that I am impelled to ask when, until after the coming of the Eighteenth Amendment, did you ever raise even your voice against the saloon? If your modification plan shall succeed, what will be your substitute for the saloon? And what guarantee can you give the American people that your substitute plan or that of others will be respected by the makers and vendors of liquor?

The saloon of the old days was bad enough. It was a stench in the nostrils of common decency. But even the destruction of such a heinous institution cannot make national atonement for worse evils that made the saloon what it was, and which, in large measure, at least, are almost certainly bound to be resurrected with any

substantial modification of the Volstead Act, for which you plead.

We are making no personal attack, Governor, but you have chosen to run for the presidency of the United States on your personally selected platform of prohibition modification, and we want to know now, and before November, where this platform leads. When you say "modification" or "change," we want to know what these words mean to you and what results you expect by such modification or change.

The saloon is dead—legally, at least—and you do not want it resurrected. But it is the Volstead Act that was the final instrument of execution and now you ask for a change and announce your purpose to seek its accomplishment.

Has it ever occurred to you, Governor, that the saloon was so bad in its domestic, social, religious, commercial, industrial, political and governmental effects, that there can be no substitute for it that will harmonize with a moral and Christian social order? Many efforts have previously been made in this country to find such a substitute, but each has resulted in ignominious failure.

You have been quoted in opposition to any present effort to change or repeal the Eighteenth Amendment, hatred of which you are commonly supposed to have expressed in your address to the League of Women Voters at Albany last December. But do you not challenge this Amendment when you ask for the right of state determination of the alcoholic content of beverage liquor? Unquestionably this amendment sought to achieve a national and not merely a state or local inhibition. The public will be deeply interested in the details of your proposition and the legal authority which may be furnished in its support.

As an advocate of the right of the state to determine its own liquor status, one cannot but wonder why you were always an opponent of local and state option in pre-prohibition days. There seems here to be an inconsistency that can only be accounted for by an entire change of attitude on your part. The public will be interested in knowing the reasons which induced it.

As a campaign issue, Governor, it is now time for detailed specifications. For, of course, you would not have openly repudiated the written and unanimously accepted plank of your party platform unless it were your purpose to take the American people into your confidence with the details of your own program.

Respectfully yours,
S. E. NICHOLSON.

July 14, 1928.

FRIENDS AT FT. WAYNE

If you know of Friends moving to Fort Wayne, Indiana, or who are already residing there, kindly notify R. W. Bond, 2949 Holton Street, Fort Wayne, or Dora Bundy 529 Montgomery Street, giving name and address that they may be made acquainted with Friendly interests in the city.

No one can be a person in the full meaning of the word and not partake of God, the complete Spirit, any more than a river can be a river without partaking of the ocean, or than an atom can be an atom without partaking of electrical energy.

—RUFUS M. JONES.

TALENTED NEGROES DO PIONEER WORK

As a Peace Caravan Team They Are Making Important Appeal To Their Race

"The peace message is entirely foreign to our people and unheard of. Some of them look upon it with suspicion, some with interest, others with blissful indifference. For the most part our task may be compared to feeding a newborn baby a healthy beef-steak. Even the most intelligent of our people seem entirely uninformed on the subject; but they have responded unexpectedly well."

This message is taken from a letter by one of the Peace Caravans sent out by the American Friends Service Committee, Richard Hill and Malcolm Dade, who are carrying the Quaker peace message to the vast numbers of their own race located in Kansas, Missouri and Illinois. Can you imagine that a whole race of people have not had adequately presented to them the challenge of war and its implications to Christianity? Can you not see the great need for helping them to squarely face these issues if these 12,000,000 people are to throw their influence on the side of banishing war from the face of the earth? Will it be possible to bring about a moral condemnation of war and the substitution for it of rational processes of settling disputes without convincing this vast multitude of the need for it?

We are indeed fortunate to be able to enlist the interest of such fine colored men as Malcolm Dade and Richard Hill in carrying this message to the Negro race. Richard Hill is a native of Maryland, and did his preparatory school work at Douglass High School of Baltimore. He graduated from Lincoln University, Pennsylvania, this June, *cum laude*. While there, he was a member of the varsity debating team for four consecutive years and originated the Interracial-Intercollegiate-International Debates. He was awarded the key of Delta Sigma Chi, the national debating fraternity, because of his excellence in intercollegiate debating. He debated against Howard University, Pennsylvania State College, and Harvard University in this country, and was a member of the team which defeated the representatives of Oxford University of England before a white and colored audience of 1800 in Baltimore. He was also a member of the team which debated the British Union, composed of one student, each, from the Universities of Edinburgh, Reading and London.

Richard Hill was the Negro member of the New York Summer Service Group which worked in New York City and vicinity during the summer of 1925. He was the only Negro representative of the American Student Delegation to Russia in the summer of 1927. This delegation was made up of fifty students selected from all over the

United States. While in Europe and Asia, he made a special study of the present Communist social system, and also spoke before several European universities. In this country, he has lectured extensively at some of the leading American colleges.

His teammate, Malcolm Dade, also graduated from Lincoln University this June. A native of New Bedford, Massachusetts, he took his preparatory work at Williston Academy, East Hampton, Massachusetts. While at Lincoln, Malcolm Dade was awarded, for three consecutive years, a sociological scholarship to do practical social work at the Armstrong Association, the Urban League of Philadelphia. During the last year he completed a health survey of Negroes, and chain-store survey. At Lincoln, he was an honor student, and also awarded a Delta Sigma Chi key because of his ability as a debater. He, too, was a member of the team which debated with the British Union. This debate was held in New York City before an interracial audience of some three thousand people. It was one of the outstanding international events of the year.

Granted the need for the message, and the fine character of the messengers, the other remaining important question is, how are they being received by the Negro group? On July 1st, they spoke before five different groups in St. Louis, Missouri: at the St. James Church before a congregation of 800 people; at Lane Tabernacle before a congregation of 200 people; at the Y. M. C. A. before 225 people and at the Y. W. C. A. before 65 people; and they have been well received in other centers. The leaders of the Negro groups in the States where they are, are becoming enthusiastic about their work, and are making more and more speaking engagements available for them. They have talked, not only before church groups, but before colleges, and evidently are very well received everywhere.

The American Friends Service Committee counts itself fortunate to have been able to secure the services of these fine young people in order to meet their great need among a race which is becoming more and more influential in the affairs of the nation.

A REPRESENTATIVE GROUP

By invitation of Dr. W. W. White, William J. Sayers, Muncie, Indiana, has been spending ten days in retreat at Columbian-on-Lake-George, Silver Bay, N. Y. There were nine in the group, most of them professors in theological seminaries. In the representative group there was one from California, one from Michigan, one from West Virginia, one from Ohio, one from Indiana, one from South Carolina, one from Massachusetts, and two from New York. Wm. J. Sayers led in the discussion of "An Evangelizing Enthusiasm." Flora T. Sayers and their daughter Esther are holidaying a short distance from the retreat.

GRASSY RUN OBSERVES CENTENNIAL

Friends Recount Experiences of Other Days and Now Look To the Future

On a recent Sunday, June 24 to be exact, Visiting Friend joined Grassy Run Friends near Sabina, Ohio, in celebrating the Centennial of the establishment of Grassy Run Meeting. It has always been a privilege for us to mingle with Wilmington Yearly Meeting Friends and this occasion furnished no exception. Going over on the preceding afternoon we were met at Xenia by Rose Peelle and her daughter, Effie Peelle Williams, who took us to the pleasant Peelle home on the outskirts of Wilmington. The husband and father in the home, who was our friend, and who was so well known throughout the Yearly Meeting, had passed on not many weeks before, but as we handled and read his dearly beloved books and partook of the atmosphere of the home, we easily sensed the presence of Reuben Peelle.

On Sunday morning we drove some eight or ten miles through the rich Clinton County countryside to the Grassy Run Meeting where we found the meetinghouse already well filled, both with Friends of the neighborhood and with those who had come from a distance for the day. First, a word concerning the very attractive setting of the meeting which is located in a beautiful grove of nearly one hundred trees, the premises being kept up in a way to make them an ideal community meeting place. In 1925, John B. Peelle added to the tract given originally by his grandfather, enough land to make a total of three acres in the plot which gives an effective as well as an artistic background to the meeting and the community activities. On adjoining ground is the minister's home, a commodious and well kept building, which speaks well for the care and consideration of Grassy Run Friends.

The Centennial exercises began with the Sabbath school, the efficient Superintendent being Mary Carter, a descendant of Jesse Carter, who established the first Sabbath school in a log barn. For the day she had collected the ex-superintendents and gave them some part in the exercises. It was interesting to note that two of them were great-grandsons of John Peelle, who gave the original ground to the church, Garnet January, a minister in the Christian Unity Church at Rochester, Wisconsin, and D. C. Peelle of Wilmington. Anna Telfair, a descendant of the well known family of the old Telfair mansion house, read a history of the Sabbath school from which it appeared that an important feature of pioneer work was that of teaching the pupils to read!

At the meeting for worship which followed, the message was brought by a

former pastor, Simon Hester, of Thornstown, Indiana, who emphasized the importance of individual life, his thought being that the great problem which always confronts us in seeking to bring about the Kingdom of God is the problem of man.

Following the meeting some three hundred people took picnic dinner together in the grove. This was a time of community fellowship as well as of feasting, one of the moving spirits of the group being the much beloved pastor, Harry L. Leasure. The picnic baskets had scarcely been stowed away when there came a downpour of rain which quickly drove all indoors. While it was slightly disconcerting in its suddenness, it did insure the speakers of the afternoon a good audience!

The Centennial exercises of the afternoon opened with the ringing hymn, "Faith of our Fathers," after which Emma Townsend of Martinsville led in the devotions. Appropriate vocal solos were given by Margaret Leasure and by Lina Wood Meredith, of Richmond, Virginia, a daughter of S. Adelbert Wood. It was recalled with interest that she played the organ the first time it was ever used in the meeting at Grassy Run.

A comprehensive historical sketch of the Meeting was read by John B. Peelle. Since the full text of the sketch is being printed for distribution, we shall not attempt to reproduce many of the facts here. John Peelle writes us that a stamped, self-addressed envelope sent to him at Sabina, Ohio, will bring a copy to any one interested.

Among the most distinguished workers who have gone out from the neighborhood were the brother ministers, John Henry and Robert W. Douglas. It is stated that both graduated from the shoemaker's bench in the neighboring hamlet of Bloomington into the Friends ministry. The first pastor employed by the meeting was Alfred Brown, beginning in 1882. Others who have served in this capacity have been Benjamin Morris, Emma Townsend, Alpheus Trueblood, Elizabeth Larkin, Frank Barrett, Harry R. Hole, Edna Whinnery, Benjamin Hawkins, Simon Hester, and the present pastor, Harry Leasure. Of these, in addition to those already mentioned, Elizabeth Larkin was present and spoke briefly. Letters were received from several others.

As is so often the case in Friends communities, two or three names are outstanding throughout their history. Among such at Grassy Run, none are more notable than that of Peelle. John Peelle sat at the head of Grassy Run Meeting for forty-five years, his son William for twenty-four and his son-in-law Jonathan Mills and grandson, Lewis Mills for the greater part of the remainder of the century.

Of all of those who had come from far and near to be present on the Centennial occasion, the oldest was Cyrus W. Lord, ninety years of age, who under bitter Friendly protest fought in the Civil War and followed Sherman in his march to the

FRIENDS AT ALDA TRY EXPERIMENT

How Church Comity Progresses With General Satisfaction in A Nebraska Village

The Friends Meeting at Alda, Nebraska, although functioning as a Friends Meeting in its relationship to Nebraska Yearly Meeting and to the Five Years Meeting, is at present worshipping in a joint-congregation, together with the Methodist church of the village. These churches are unitedly unable to minister to more than one hundred American families and are more nearly ministering to the large number of German families residing in the community than when they were working separately. Both churches keep up their separate business meetings but so far as community activities are concerned they serve unitedly.

During the month of January a Go-to-Church Campaign was featured. The entire community was then, and has been since, more nearly a church going community than for years previously. Whereas, before, neither church strongly appealed to the young people of the village and neighborhood, now, the young people as a group are serving in various ways to help keep up the joint-church work. It is comparatively easy to maintain a choir of from twenty to twenty-five voices, predominantly young men and young women, which was not possible when the churches worked separately.

A Bible Reading Movement was stressed during January and February. Many who had not spent much time in Bible reading with any regularity, then realized something of what it means to the life to daily meditate upon God's word. A total of over 1500 chapters were read during the time.

In March a Visitation Evangelism effort was carried on. The Christian people of the community going two by two, wherever possible a Methodist and Friend going together, calling in the homes of those careless and indifferent to the spiritual interests

sea. Another descendant, present from a distance, was Asa Pearson, of Kansas City, Missouri, a grandson of one of the founders of Grassy Run Meeting.

Following the historical sketch, the Centennial address was given by Visiting Friend who, after suggesting the historical background involved, addressed himself to the present-day openings and duties of Friends.

The vitality of Grassy Run Meeting is attested by the fact that whereas it was formerly one of several churches of different denominations in the township, it is the only one now remaining. In common with country meetings everywhere it is facing some very serious problems but we have faith that the devotion and resource which Friends there have shown in the past will continue to find the way out for an effective service in this field. W. C. W.

of their families. Night meetings were held during the latter part of this time. On the last Sabbath morning of the special effort decision cards were distributed throughout the congregation and more than twenty young men and young women handed cards to the pastor re-affirming their faith in Christ desiring to become active in His service. Several young people and many of the older ones signed their names to this statement of consecration: "Being a member of the church, I wish to become more useful in the service of Christ, and hereby offer my talents to Him." Some who had not before confessed Christ as a personal Savior made such a confession. A number who had hitherto united with neither church expressed their desire to become identified with the church. Next, a joint-committee representing both churches met and asked the present pastor and his wife who had helped in directing this work for the three months, and who are Friends, to visit these prospective church members in order to ascertain their church preference. This visitation work was done, the importance and obligations of church membership were faced prayerfully and thoughtfully and at the public recognition service on the first Sabbath in April thirty persons were welcomed into church membership, fifteen Friends and fifteen Methodists, the majority of these being young people. All of these were received into church membership according to the methods of procedure in the two respective churches.

A Daily Vacation Bible School closed recently which proved to be very successful. A large number of the boys and girls of the community attended this school. The average daily attendance during the two weeks was sixty-eight. There were twenty-seven different people who either taught classes or assisted in a large way to make the vacation school most effective in results. The closing program showed the splendid amount of Bible work that had been done in the ten afternoons, memory work, notebook work, craft-work and dramatization of Bible stories. Parents and friends of these children came to visit the school and the Friends church, which is the larger meeting place of the two churches, was filled to overflowing at the closing program.

Opportunities have been utilized in giving Peace messages at different times. These have resulted in various petitions being signed by officers from both churches and sent to our congressmen as well as to President Coolidge and Secretary Kellogg relative to Peace propaganda as suggested by our Friends literature as occasion has demanded.

Thus the joint work continues seemingly to the satisfaction of the entire community which may yet prove to be a small contribution to the Church Comity Program that is claiming the present attention of many church leaders in various denominations throughout the United States.

July 26, 1928

NANCY LEE RECEIVES FINE RECOGNITION

At the exercises connected with the closing of the school at C. Victoria, Nancy Lee, who for the past twenty-nine years has given her life without measure to the Mexican people, was specially honored. All former students were invited to be present, but many who are teachers or home makers found it impossible to share in the closing exercises.

The programs Thursday and Friday night were both given in Samano Hall about two squares from here. It is quite a large hall and was well filled the first night and not so many were present at the graduating exercises on Friday night. The program went off so nicely, one of our boys spoke as representative of the student body, a member of the legislature, represented alumni; Miss Castillo, the school at Matehuala; Dr. Gomez Garza, our faculty; and Dr. Perez Garza, the people of Tamaulipas. We liked Miss Castillo's speech the best of all, but the two doctors gave fine discourses. Everybody crowded around to congratulate Miss Lee when it was over. The music teacher of the State Normal opened the program with a chorus sung by about a hundred of his pupils. He was a pupil of Miss Lee when he was a small boy. The floral offerings presented to Miss Lee were very beautiful.

On Friday night eight girls received diplomas for having completed our course of study. Three of them hoped to receive their diploma as teachers because they had practiced a year and are entitled to them. We had the diplomas printed and were ready to fill in their names when a notice came from the Superintendent of Public Instruction advising us that only the State had a right to give Teacher's diplomas. So since school closed our teachers have done a lot of hard work preparing certificates of the work done here, to present to the government and solicit their Teachers' License, which gives them a right to teach as long as they want. I think a new law has come into effect recently which made it impossible for us to give diplomas as in other years. Various of our pupils have taken their diplomas to the Governor after we gave them and he signed them, and they are recognized the same as the official ones.

A FACULTY WEDDING

Our gymnasium classes gave quite a nice program late Friday afternoon. The school exhibit of hand work was not so extensive as in some other years and the number of visitors was not great outside of the school children but the children get so much enjoyment out of such exhibits that it pays to make them for their pleasure. Everything was over on Saturday and all the pupils except one left at noon and the one who remained returned to Matehuala with Miss Castillo on Sunday.

On Monday morning the teachers were all hurrying to finish up their reports but

in the midst of the hurry two of our teachers separated from the group and put on their festive robes, and the civil judge came and performed a marriage ceremony. Then we went to the church and a very nice religious ceremony was performed, the pastor officiating and Mr. Westrup from Monterey, who had come for the discourse to the graduates, gave a very nice short talk. Thus Mercedes Estrada and Carlos Monterrosa were joined in matrimony. She had lived with us since 1919 so we miss her very much. He is from San Salvador and had only taught here a year. They left immediately for Mexico City and we have not heard from them since. They hope to locate in Mexico City if he can find work there. He was educated for a minister but as he is a foreigner he cannot preach in Mexico, so the situation is rather difficult for them but he seems well educated and I hope will find work before their vacation salary is gone.

After school closed Jose Martinez announced definitely that he could not continue with us the coming year, so we are left to reorganize the school the best we can. Yearly Meeting at Matamoros followed so soon after his announcement, that we had very little time to plan anything. Modesto Rodriguez will go on with a great part of Jose's work. He is a good solid man with good ideas. Our graduate who won the premium for scholarship will be one of our teachers, taking fifth year while the teacher of fifth will go to fourth. We have other graduates available for the third. The greatest need is for a good director for boys in Juarez. I hope we may be directed with wisdom from above in our plans.

MARY PICKETT.

THE POTTER

(In memory of Western Grove)

BY HENRY COFFIN FELLOW

He was a potter who turned a wheel
In a humble cot by the side of the road;
His hand was skilled with a wondrous feel,
As it touched and shaped a sacred load
Of plastic clay that formed an urn
Upon the wheel, at his magic touch,
That seldom ceased in its dizzy turn,
And never turned a turn too much;
Yet, stopped when the vase was ready to
burn

In the kiln, where the fire with an azure
flame

Kissed, with the glow of a cherry bloom,
The vase of the potter working, day by day,
In a humble shop by a winding road,
That wound through the woods and far
away

From the potter's shop, where many a load
Of crocks and jars and vases grew,
In an early day by a sacred place,
Where souls were shaped with life anew
By a Heavenly Potter, who, by His Grace,
Removed the pebbles and pricking sands
And gave the glow of a Christian face
To the urns He touched with His bleed-
ing hands.

Bella Vista, Arkansas.

ENGLISH FRIENDS REPORT ON VISIT TO INDIA

The London Friends Service Council, held May 31, 1928, gives a brief resume of the reports from John William Graham, Amy Montford and Horace G. Alexander on their visits to India. The following extracts will be of interest to American Friends:

"All were willing to hear of the indwelling of God in man, and the simplicity of the Quaker gospel appeals strongly to them. While orthodox Hinduism appears to him (J. W. Graham) to be a dying cult, all the progressive thought in Hinduism is to be found in certain reformed sects. These include the Brahmo Samaj and other bodies.

"She (Amy Montford) came into close touch with many Indians in Madras and elsewhere, including a most interesting Indian woman, a member of the Syrian Church in South India. She valued the opportunity of seeing Bhopal under the guidance of S. Katherine Taylor, which included a visit to the Ex-Begum, and the present ruler's wife. The spirit of unrest and the widespread misunderstanding between Indians and British give Friends great scope for a service of reconciliation both in this country and in India.

"Horace G. Alexander gave much time to an enquiry into the Opium question on behalf of the Central Council of the Selly Oak Colleges. What he saw of opium and other drugs led to some modification of his opinion. Outside China he feels that the problem of drugs is much more comparable to the problem of drink in our own country than he had expected. Much work remains to be done before prohibition will be possible. M. K. Gandhi is in favor of prohibition of both liquor and drugs, but especially the former. Stronger government action to restrict the use of drugs and liquor is necessary, but can only be effective in cooperation with popular agitation.

"In studying the political situation, Horace Alexander was impressed by the alienation of Indians from British ways of thought and action. The Indian national leaders and British officials find it impossible to work together. But the present Viceroy has won the respect of all by the sincerity and simplicity of his faith and life.

"Clearly there is great scope in India for the work of reconciliation. None are doing this more effectively than C. F. Andrews who has identified himself so closely with the Indians that they speak of him as: 'The Friend of the Poor.' Failure on their part is only a challenge to him to love them more. H. G. Alexander longs that more of our own members could be living in that spirit in India. Everywhere Indians are longing to give and to receive friendship."

Ronald D. Priestman urged that Friends make themselves familiar with the present situation in India. He pointed out that 62 percent of the central government expenditure in India today goes toward military establishment.

QUAKERDOM · AT · LARGE

President and Mrs. H. L. McCracken, and daughters Pauline and Genevieve, are leaving Penn College for a few weeks vacation in the Rockies of Colorado. They will first visit Colorado Springs, and later drive to Estes Park where Dr. McCracken has been invited to serve as lecturer in Economics at the Y. W. C. A. Conference.

Levi T. Pennington, President of Pacific College, Newberg, Oregon, was a caller at the Central Offices last week returning homeward from a trip in the Eastern States. He was enthusiastic over the new Carpenter Hall at Earlham College which he was privileged to see for the first time. He graduated from Earlham in 1910.

Charles Haworth, of the 1928 graduating class in Penn College is on his way to Europe as a member of the American Olympic Team. He won his place in the five thousand meter run at Harvard University. Charles has been a remarkable student, ranking next to the Haverford Scholar. He will teach History in the Osaloosa High School, the coming year.

Willis K. Hall, Professor of History in Wilmington College, has been awarded a year's scholarship for study at Geneva on the Biddle foundation recently established and sails for Europe July 28. He comes from the Barnesville group of Friends in Ohio, and since his graduation at Wilmington College he has taken post graduate work at Ohio State University. Willis Hall visited the Central Offices at Richmond on July 18th.

Hannah Hunt and Ruth Horney, who have been serving as aides at the Maison Maternelle, Chalons, France, arrived in the United States July 15. They sailed for France immediately after graduating from Earlham College in June, 1927. Besides working for eleven and one-half months at Chalons, they visited Paris, Geneva, Berne, Milan, Venice and Florence. Hannah Hunt expects to specialize in library work for children and Ruth Horney will probably go into Social Service Work.

The weekly Staff Meeting at the Central Offices here took the form of a supper at Glen Miller Park last week and included the families of the members. For several of the newer members it was the first outing, but some were unavoidably absent and their places were taken by visitors: Milo S. and Addie Hinckle of Greensboro, N. C., who were spending part of their vacation with Friends in Richmond, and Emma Martinez, missionary on furlough from Cuba. The committee in charge spared no

pains to make the occasion memorable, one of them discharging this pleasant duty in this capacity for the last time prior to an important event which all have been invited to honor with their presence.

Max I. Reich and his wife, with minutes of Philadelphia Yearly Meeting to visit in Gospel love the British Isles and Germany, spent the greater part of June visiting Bath, Stoke and Burton in England, Greenock and Aberdeen and the General Meeting of Scotland, and Richhill and Portadown in the North of Ireland. They are now in Germany and have planned to visit some of the meetings there and the German Yearly Meeting, as well as an international conference in Hamburg.

Henry Coffin and Melissa Stanley Fellow are again enjoying their "Nest" at Bella Vista, Arkansas, after a splendid visit among the scenes of childhood days in "ol' Indiany" attending the alumni golden jubilee of his graduation from Amboy high school and the Stanley family reunion, visiting the haunts of James Whitcomb Riley, the old Western Grove meetinghouse where once stood an old log meetinghouse and nearby a potter's shop, and the home of uncle and aunt Mahlon and Mary Fellow Beeson. They returned by stage, "a trick much enjoyed," the great California Greyhound Pickwick Stage passing through Joplin, Missouri, where they dismounted for Bella Vista. Berryng and fishing and verse-making give variety to the daily program. Melissa Fellow is training a dozen or more hill children for a silver medal contest (W. C. T. U.) on temperance and against cigarettes.

The Young Friends voyaging to Europe expected to arrive in England on July 10 and after a few days together in London divide into three groups and travel in the Yorkshire and Durham, the Lancashire and Cheshire, and the London and Home Counties areas, meeting with groups of younger English Friends. On July 23, they go on to Germany, visiting the Quaker groups at Nurnberg and Furth, the international centers in Berlin and Frankfurt, and attending the German Yearly Meeting at Buckeburg. Early in August, by kind invitation of Frau and Edward Kuchler, a week's informal summer school is being arranged in their home at Konigstein, near Frankfurt. English, German and American Young Friends will meet together there to think and talk over together the question of Youth, Quakerism and the Future, and the responsibility resting on the younger generation of Friends, and to gain a more personal knowledge of one another and of the prob-

lems and difficulties confronting the Quaker groups in different countries, before going on to the larger international gathering at Brussels. After Brussels, some of the American Young Friends will be attending the World Congress of Youth for Peace in Holland, while others will go on to visit the Quaker Centers in Paris, Geneva and Vienna.

NEWS OF OUR MEETINGS

The closing meeting of the Missionary Society of Chicago Friends was an evening dinner at the meetinghouse, June 8. The program consisted of special music, talks by Sylvester and May M. Jones, and a leper play presented by the Faith Players. There was also on display a collection of Latin American curios. June 10 was Children's Day as well as Suburban Day. The children's program which preceded the meeting for worship was in charge of Lois S. Vaught. The visiting speaker was B. Willis Beede of Richmond, Indiana. During the past year, the Ladies Social and Aid Society held fifteen meetings, and made and distributed 131 garments. More than twenty-five Friendship School Bags have been sent to Mexico from the Sunday school and meeting. On June 30, Clarence Cunningham sailed for Europe to attend the International Social Workers Conference in Paris, the Young Friends International Conference at Brussels, and the World Youth Peace Congress at Erde, Holland. Plans are under way for a Chicago All-Friends Day in October. It is hoped to make it a homecoming for former Chicago Friends and it is expected that Rufus M. Jones will have a place on the program. Every Quaker in or near Chicago will be invited to come together and discuss Quaker problems, hear Quaker leaders, and enjoy a social time with other Quakers.

The Friends Memorial Church of Seattle, Washington, joined with other churches of the community in a Vacation Bible School, with Mrs. A. W. Bowman as superintendent. The school opened June 18 and continued for three weeks with classes from 9 to 12 a.m. each week day except Saturday. The total enrollment was 38 and the average daily attendance was 34. This was the first school of the kind participated in. It was organized with four departments: beginners, primary, junior and intermediate, with Mrs. Lewis, Mrs. E. S. Smith, Mrs. Elizabeth Kyes and Mrs. Vera York, respectively, as teachers. The first mentioned was a Baptist, the second a Methodist and the third and fourth were Friends. The concluding program, a pub-

lic one, was presented Sunday, July 8, at 11 a.m., in the Friends Church. Bible quotations and songs were given by the various departments and members of the school. The exercises throughout revealed the high quality of teaching on the part of teachers and the outstanding progress made by the pupils. Steps have been made to conduct a similar school next year.

A successful Daily Vacation Bible School has just closed at Perry City, N. Y. The children from no other village were included but they came from three of the rural schools. S. Louise Foster was director, ably assisted by the people of the community. Automobiles went every day for the boys and girls. There was no salaried teacher but the teachers all showed efficiency. Good work was done in all four of the departments during the Bible study period. The music period was much appreciated and a variety of objects was exhibited from the hand craft department. A spirit of devotion and splendid cooperation was shown throughout. Three of the Mexican school bags have been filled and will be sent from the community this week. A summer Christmas tree with gifts for the missionaries is being planned for some time in August.

QUARTERLY MEETING AT
HONEY CREEK

Honey Creek Quarterly Meeting was held, July 30-31, at the beautiful little rural meetinghouse at Honey Creek near New Providence, Iowa. The weather was perfect and the trees, shrubbery and flowers surrounding the meetinghouse and parsonage were at their loveliest. John Hadley, the new pastor at Honey Creek, spoke Saturday morning from Psalm 25:14.

Dinner was served at noon in the dining rooms, the women proving themselves most hospitable hostesses. An inspiring missionary address was given in the evening by Mattie Hadley.

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Sunday morning, Dr. McCracken, President of Penn College, spoke to a full house, using part of Psalm 119 as a theme, and again in the evening on "Following the Gleam." This was a truly inspiring address for young people and was deeply appreciated. The young people of the Quarterly Meeting ate together on the parsonage lawn during the noon hour and talked on subjects of interest to youth. Maurice Cook spoke on the "Present Scene"; Reba Chamness of a "Young People's Quarterly Meeting Union"; and DeWitt L. Foster of "Looking Ahead." Eighty-four registered here and went direct to the afternoon session which they sponsored. Kermit Whitehead gave a saxophone solo, Illinois Grove and New Providence each furnished a duet and Honey Creek, a male quartet. Anna Moore gave a reading and the following talks were full of interest: Opportunities of the Home Base, by Phoebe Knight; Rewards of Standing By, Margaret Pemberton of Iowa Falls; Young People's Work as I Have Known It, Ferne Frazier Cook; Boosters or Joy Killers, Leo Knight; The Church Bids For Youth, Roy Williams. This group of Young People attended Christian Endeavor in the evening on the lawn where they discussed freely the true meaning of patriotism under the leadership of Jeanette Hadley.

BEAR CREEK ACTIVITIES

Though the event should have been chronicled earlier, the Bear Creek correspondent wishes to mention the Children's Day Program held at that place entitled "The Heart of Gold," which was felt to be one of the best ever given at Bear Creek.

The June meeting of the missionary society was Guest Day with more than 100 present. Guests from the surrounding towns were there as well as almost all the women of Bear Creek neighborhood. An interesting and instructive program was given.

This year the Bear Creek Sabbath School undertook a new form of activity, a community celebration of the Fourth of July. The result was a complete success. Almost the whole neighborhood was present as well as many from surrounding towns. The day opened with a parade in which much originality was displayed and though perhaps not as finished a product as if it had been a less busy season, yet the event seemed to be well received by the audience. After a well-loaded dinner table was emptied, every one entered heartily into the sports from the very young to some who weren't so young. The teacher of the "Adult" Bible Class gained the greatest reputation for agility. The married men came very near defeating the young men in base ball, the game ending in a tie. Every one agreed that Bear Creek's spacious grounds was a pleasanter place to spend the Fourth than a hot and noisy town celebration.

The interest in the Christian Endeavor is very keen. At present a contest is being conducted between the Reds and the Blues and the attendance and interest in the meetings has been greatly increased. An ice cream social is being given by the young people to raise money to send a delegate to the Young Friends Conference.

AFTER FOURTEEN YEARS

Sometimes it seems profitable to stop and look backwards. Immediate work, at times, seems futile. One seems to accomplish so little. A backward look, however, may show that a great amount of work has been done. That is why it may be profitable now to consider Friends' work on the continent of Europe during the past fourteen years.

When the great war broke out, there

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were a few individuals here and there in France, Germany, Holland, Poland and Russia who were members of London Yearly Meeting. There were no regularly established meetings for worship on the Continent, though for many years there had been little groups meeting more or less regularly—one in France and one in Holland. Occasionally a Friends Meeting was held in Germany and Italy.

In fourteen years what has happened? One should not point to meetings for worship as Quaker accomplishments. They are an evidence of a greater movement. As people become interested in the testimonies which the Society of Friends have emphasized, they naturally seek to come together for periods of worship according to the manner of Friends. Establishing meetings is not the main objectives of Quaker work; but they are an indication of the degree to which people have become interested in the Quaker testimonies.

Whereas in 1914 there were scarcely more than a dozen people on all the Continent of Europe who were active in promoting Friendly principles, we find now live groups in France, Germany, Austria, Italy, Holland, and more or less active groups in Poland and Russia. There are now approximately 225 people openly and actively identified with the Quaker Movement in the European countries. Offices through which American and English Friends carry on their activities in various countries are now established in France, Germany, Austria, Switzerland, Greece, Poland and Russia, with active individuals but no established office in Italy.

These Friends are active in promoting international friendship and goodwill, working for a better understanding between races and nations, endeavoring to do away with man's greatest collective sin, "War," promoting interest in the care of the poor, helpless, prisoners, the laboring people who do the work of the world but receive little compensation therefor and

helping those who are seeking for a better way of life. Is this not an accomplishment?

Looking backward may be helpful, but what of the next fourteen years? If this much can be accomplished in so short a time through a few people, what can be accomplished by a larger number? To-day Friends may feel that as far as their interpretation and application of the teachings of Jesus are concerned that they are called upon to go forward.

MARRIAGES

CARROLL-HAWORTH—At the home of her father, Frank Haworth, Prairie Road, Wilmington, Ohio, May 26, 1928, Helen C. Haworth and Glenn Edward Carroll, son of Camilla Carroll.

DEATHS

JOHNSON—At his home in Lynnvile, Iowa, July 4, 1928, Albert Johnson, aged nearly 88 years. Born at Dublin, Indiana, he went with his parents to Iowa in 1851 and grew to manhood in an atmosphere of simplicity and frugality developing a fine spirit of hospitality and helpfulness. Educational advantages were limited but the cause of education found in him a loyal supporter and Penn College became one of the prominent concerns of his life. For many years he served faithfully as a member of the College Board. A birthright member of Friends he was ever loyal and faithful to all the interests of the church. His wife, who has been a constant companion, and a brother, Henry Johnson of Grinnell, Iowa, survives him.

PEMBERTON—At her home in Salem, Ore., June 24, 1928, Almaretta J. Pemberton, daughter of Robert H. and Mary Knight VanHorn, aged 68 years. Born at Salem, Iowa, a life-long member of Friends, she was married in 1877 to John Pemberton and to this union three children were born, two of whom survive her: Florence Cole of Rosedale, Ore. and Dr. J. Ray Pemberton of Salem, Ore. She was a charter member of South Salem Friends Meeting, of which she was still a member and an active worker until the time of her death. Interment beside her husband, deceased in 1915, in the Hill Crest Mausoleum, Salem, Ore.

NOTICE

The Conference of All Friends of the Northwest, at Seattle, Washington, August 3, 4, and 5, marks the 21st anniversary of the establishment of Puget Sound Quarterly Meeting. Levi T. Pennington, Mae Replogle, Clotilda Pretlow and George D. Hoyland will bring messages during the Conference.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Canada: Newmarket, Ontario; August 2; Arthur G. Dorland, University of Western Ontario, London, Ont.

North Carolina: Guilford College, N. C.; August 7; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or
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Worship 11:00 a. m. Second Sunday each month
is Suburban day, with luncheon served at 12:30
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CINCINNATI, OHIO
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ing after Worship, 11 a. m. Ministers, Henry G.
and Jane Sumnerhayes, address, 321 East 33rd
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DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy
Road, near Livewood. Take Fourteenth or Clair-
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Endeavor, 6:30 p. m. A cordial invitation to all
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